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The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

NOTICE.

The fiscal year of this Society closes on Monday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.* Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Treasurer at the Bible House, or through the Society's District Superintendents.

The annual reports of auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made upon the books of the Society.

ADDRESS

DELIVERED BY THE REV J. JAMESON, OF MADRID, BEFORE THE BRITISH AND FOREIGN BIBLE SOCIETY, AT ITS EIGHTY-FIFTH ANNIVERSARY.

You will remember a book that was so popular in our younger days—Borrow's "Bible in Spain." For that book George Borrow was put in prison in Spain fifty years ago, for then the shadow of the Inquisition was all over the land. Even in 1860 men were committed to prison in Granada, and sentenced to perpetual confinement and hard labor, for reading and distributing the word of God. Eight years later, when Mr. Cabrera crossed over from Gibraltar to Algeciras, to meet General Prim, he was told by Prim that they might go through the length and breadth of the land with the Bible under their arms. Since that time the Bible has become a household word in Spain.

But twenty years of the Bible in Spain will be best appreciated by a series of pictures. As you sail down the western coast of Spain, if you enter the lovely bay or firth of Pontevedra, the next opening to the celebrated Bay of Vigo, you will see a neat chapel rising on the hillside, and proclaiming by its simple façade that it is devoted to sacred uses. That

is a Protestant chapel. If you go further in you will reach Marin, where an erewhile student of Mr. Spurgeon's has gathered one of the brightest and most energetic congregations I know in Spain. If you take your flight to the more sunny south, and land in the beautiful capital of Andalusia—Seville, there in one of the principal squares, the square in which is the museum, home of the finest of the immortal Murillos, you see one side of the square occupied by a great church, once called the Church of the Assumption. If you enter you will find all the trumpery decorations of altars and tabernacles swept away, and on the great wall above the communion table, in plain and legible Spanish, the words of Scripture, the Ten Commandments, and the Lord's Prayer. It is a church of the Reformed (Episcopal) Church of Spain. If you travel south to the fertile plains in which is grown the vine so well known by the name of sherry, from the town of Jerez, you will see, hard by the station, an elegant little chapel, in the style of the Scottish Gothic, with spacious school-rooms on either side, once the Mission of the United Presbyterian Church of Scotland, now the representative in Spain of the Presbyterian family. If you visit the ports of Spain—Malaga, Barcelona, Carthage, and others—you find them all occupied by Spanish missions. At Saragossa, where there is a temple to the Virgin, as there was a Temple of Diana at Ephesus, there are two Protestant chapels. If you pass to Madrid, you will find near the English embassy, and in the house which is reasonably believed to have been one of the dependencies of the Inquisition, the headquarters of this great society—in the spacious rooms of the old palace, with the 300 languages in which the word of God is published by this society exhibited in the principal room, and gathering around them the curious regards of the *litterati* of the capital. If you enter the Athenæum, you will find Protestant pastors alternating with Romish priests and statesmen in that institution—the first literary society in the Peninsula. If you could have accompanied me two years ago to the closing speech of the president of one of the sections of that Athenæum, you would have heard the president declare that he took the verse of the Proverbs with which he closed the para-

graph from the Protestant version of Valera, which he went out of his way gratuitously to declare "is now in the hands of everyone."

Such are a few of the great outstanding features which prove the reality of Bible work in Spain. You will perhaps say that these are missions with which this great society has nothing directly to do. I grant that, but I claim for the Bible society the principal share of the effects produced, for is not the written word of the living God the fulcrum on which they have rested their lever? And is not this Bible society the agency which provides such a fulcrum? They are the army it may be; we are the commissariat. They are spreading the word of God; we provide it. They are attacking the fiercest enemies; we provide the ammunition with which that attack is carried on. * * * *

But your interest is naturally with the details of the work of our own society. We have thirty colporteurs working over the whole regions of Spain, from the rugged Cantabrian shores to the deep and sombre valleys of the Pyrenees and the great and gloomy Asturian mountains, through the arid Castilian plains, reminding us of that strange story of Don Quixote—with which you are to a great extent conversant—down to the sunny shores of the Mediterranean. Through all these provinces they are surely leavening that country with the word of life. It is not possible to cite many instances, but when metal is cast into the furnace it remains for a time perfectly black, and yet all the time the temperature is rising. That is so in Spain. We cannot point to more than fifty or sixty Protestant services, but all over the country the Bible is placed before the people. We may not have so great a circulation as formerly, but every copy is *bona fide* bought, and will be read. Here, for example, you have a colporteur in the maritime province of Almeria, and he sold to the crew of a fishing vessel six or eight copies of the Scriptures. He found that they had been blessed, for there had been nothing but cursing and swearing in the intercourse of this crew. Now the songs of Zion float over the moonlit waters of the Mediterranean, and the men's spare moments are zealously improved in the perusal of the word of life. A little further inland, on the slopes of the Sierra Morena, you find a man who cannot read himself, but who carries about with him a copy of the large-type Testament, and whenever he meets with people who can read, he sets them to read the story of the divine life on earth. Again, in the Vega, or Plains of Granada, in the possession of a great English peer, of whom better things might have been expected, you find amongst the lowest class of his laborers a company of men who have accepted the Scriptures through the labors of the pastor of Granada. These men possess the word of God, and carry the little 32mo Testaments and read them in their intervals of rest. The underlings of that peer issued an order that all the farmers who had Testament-reading laborers must dismiss them. The laborers said: "We can do without food, we are ready to be dismissed, but we will not give up our Testaments." The farmers sent word to the underlings of this English peer that they must revoke the order, for they could get no other laborers. Going into that

very Catholic part of Spain, Burgos, we find that a colporteur had sold a copy of the Scriptures to a young girl, who shortly afterwards was near death; a priest was naturally going to be sent for, but at the earnest request of the young girl it was not done. Strong influence was brought to bear upon her—the mother's tears, the father's entreaties, the despair of her friends—the girl would die without extreme unction, and would be buried without Christian rites. But all was of no avail; in spite of all, she held to the Lord Jesus Christ, and was able to commit her soul to the faithful keeping of her Creator without any human assistance. Near Valladolid, the old capital of Spain, a man received a copy of the Scriptures, and perhaps opened it at a long list of names in Genesis or Chronicles, and did not feel specially attracted. On a holiday he was in Valladolid, and heard an evangelist. Remembering where he had placed the book, he went home, took it down, found the place, began to read, and in a short time went back to the evangelist, saying that he had resolved to declare himself a reader of the Bible. That man has so commended himself to the villagers that he is now town clerk against his own will; but they were so convinced of his uprightness that nothing would content them but that he should take the direction of affairs in that place. Do not run away with the idea that it is easy to enter a village and dispose of our books. A man is often met by the alcalde or mayor, saying, "These are prohibited books." The local authorities are almost universally under the power and influence of the parish priest. It is very easy for this functionary to impose his will on the village mayor, and, though the colporteur is provided with his licence, to declare the books prohibited and refuse permission to display them for sale. I have often known colporteurs driven out of the place. If you go to the minister of the interior, he says, "It is a free country:" but he cannot get down to the small places where the alcaldes are under the parish priest. If a man accepts a book he is immediately boycotted, and he cannot work with his neighbors. A few days before I left Madrid I had a letter from one of our colporteurs, in which he said that his house had been invaded by a furious crowd of villagers, headed by the sacristan, who attacked and beat him most unmercifully, and had it not been for the opportune arrival of some friends, would have made an end of him there and then. The spirit of the Inquisition still slumbers in the hearts of a good many modern Spaniards. But what are thirty colporteurs for sixteen millions of people? What are sixty, taking the other societies? One colporteur, one solitary man, in each large district—each county, let us say, perhaps a district still larger.

This, then, is our appeal to you, that you will enable us by your liberality to *plant one colporteur, at least, in each province of Spain*. Spain has a grand old history, and we have obligations to Spain, inasmuch as the fires of Smithfield were helped at least to be lighted by one of Spain's monarchs—inasmuch as the Armada, though defeated in its purpose by the divine providence, was intended to overwhelm England. We, having the blessed word of God, are under obligations to give them that book in return, if we would do as we would be done by.

I may conclude by saying that the tide seems to have turned. Sir Richard Temple referred to the large audiences at the Catholic services. I don't know, after my long residence in Spain, that I would exactly put much importance on that fact. But there is one fact apparently discouraging, which is really encouraging. Half the men, perhaps three-fourths or five-sixths, have become to a large extent agnostics. Agnosticism is, in many cases, the necessary passage to a wider acquaintance with the word of God. As never before that word is being criticized, and though it is painful in the extreme to hear that criticism, it is better than the deadness in which no reference was made to the Scriptures at all. I think that in course of time this will turn, and that those men who are most energetic in condemning the Bible, will come to be in its favor. A closing reference must be made to the martyr history of Spain. The souls are still crying from under the altar—these multitudes of young men and maidens, old men who had often been teachers of the Bible, led out to death in Madrid, Seville, and Valladolid. These must be avenged, and that revenge must come about by our giving to Spain the word of God, so that the Sun of Righteousness may rise in that long-darkened country, with healing in his wings.

FOREIGN DEPARTMENT.

SCOTLAND.—The Rev. Arthur T. Pierson, D.D., of Philadelphia, who had been requested by the Managers to bear their salutations to the National Bible Society of Scotland on the occasion of its late anniversary meeting, writes that he performed this service at Glasgow, on the 20th of February, and at Edinburgh, on the evening of the same day, and that he met with the most enthusiastic welcome at the hands of the brethren in both of these great cities, and that the salutations he bore were most cordially reciprocated. This is supposed to be the first time that the American Bible Society has been represented by a delegate on one of these interesting occasions.

WEST AFRICA.—The *Missionary Herald* states that Mr. and Mrs. Sanders, who for two years have been residing at Benguella, have gone on to Bihé. While at Benguella, the work of printing has gone forward rapidly. Mrs. Sanders had set up and printed with her own hands twenty-four pages of Mark's Gospel and the first seven chapters of Matthew. It was new work for one who had never corrected type or locked up forms, but there are said to be only two slight mistakes in the fifty-six pages.

LETTER FROM THE SYRIA MISSION.

BEIRUT, Syria, Jan. 28, 1890.

To the Secretaries of the American Bible Society:

DEAR BRETHREN:—The Syria Mission at its recent annual meeting appointed me to write to you in their behalf.

Our obligations to your Society are great and constant. It is the arsenal whence we draw the weapons for our spiritual conflict with the hosts of error and superstition on these old battle-fields, memorable in the world's history. You give each warrior for Christ a sword which will not fail him in direst combat. With it we fear not to meet Moslem or nominal Christian armed with weapons forged in Mecca or Rome. Nay more, you send us winged messengers, which we can let fly over walls which we cannot scale and capture citadels which we cannot enter.

We have to thank you for the varied forms in which the Arabic Bible is printed, adapted to all circumstances and wants, and for the exactness of its conformity to the original and the purity of its style, so attractive to the Arab taste. When I came to Syria we had only a translation made from the Vulgate, unfaithful to the original and full of grammatical errors. Now we have one to which we can refer when we wish to test the correctness of the revised English version.

I am writing this in a house separated by a narrow street from the building in which Dr. Eli Smith lived, who labored so long and so successfully in your service, commencing the immortal work of giving to the Arabic-speaking races, in their own tongue, the pure word of God. Dr. Van Dyck, whom God has honored by permitting him to carry forward and complete this work, now stands at the threshold of the fiftieth year of his arrival in this land. His numerous friends here, of all sects, propose to celebrate this jubilee, which occurs on the second of April next, and to offer some appropriate testimonial to him in view of his eminent services to literature and science. The Sultan has signified his regard by presenting one of his highest decorations to honor the occasion. Doubtless Dr. Van Dyck looks with more complacency upon the work done by him for the American Bible Society than upon all his other labors, and certainly it is this work which the King of kings will most honor.

We have to thank the Society for the interesting and profitable messenger which comes to us from them each month, in the shape of the Society's *Record*.

We thank the Society that for so many years they gave us the frequent companionship and profitable fellowship of their representative in the Levant, the loved and lamented Dr. I. G. Bliss, to help us forward in our work.

We can but wish that in some way the bonds which unite the Bible Society and the Syria Mission were closer and more perceptible. We recall with pleasure the visit of Dr. Gilman, and esteemed it most conducive to this end; but such visits ought to be repeated at least once in a decade, or they fail of due influence.

Surely the Society should be congratulated, as well as thanked, for the magnificent work they are permitted to do in this land of the Bible—in giving to it this past year alone more than twelve million pages of the Arabic Scriptures—that thus they may re-sow these "holy fields" with the pure seed of the word, where for centuries has flourished Satan's crop of tares unchecked and disastrous.

We might tell you much to cheer you in your labor of love: how the colporteur who visits the khans on

the highways of travel, returning, has told us of groups of wayfarers listening nightly to the reading of the Scriptures, who then carry in their memories to their homes treasures more precious than those laden upon their beasts of burden.

We might tell you of a Bedawee youth who learned of Christ in a school in this city, and visited lately his tribe in the desert east of Homs, spending some time with them and delighting the people of his tribe by reading to them the stories of the Old Testament and the poetry of the Psalms. Oh! how reluctantly they parted with him, returning to pursue his studies.

We might tell you how we hear of homes in this city of Beirut whose inmates dare not admit a missionary within their doors, nor even acknowledge his salutation before others when they meet him in the street, where the Bible is read, yea, prized and believed in as the only truth; but this will suffice.

Ye who stretch your hands so far, and so full of blessings to your fellow-men, cease not also to stretch your hands upward to God in supplication that he may open more widely the doors for the entrance of the gospel into homes and hearts in Syria, and that he may give liberty of conscience and of profession of faith to all; that, as through the influence of the many schools in the land, readers are multiplying by thousands from all sects, and as by the Press copies of the Scriptures are also multiplying by thousands, so by the influence of the Holy Spirit may be multiplied the numbers of those who believe in the truth to the saving of their souls.

With kindest regards and heartiest appreciation of your labors, truly your brother and co-worker,

W. W. EDDY.

WORK IN KOREA.

BY H. G. UNDERWOOD.

The missionary may travel from north to south, from east to west of the whole peninsula, hardly encountering a cross look or an angry word aimed at him, except perhaps in some wild mountain fastnesses. At every place where he stops he will find some listeners ready to hear what he has to say about Christ, some buyers for the Christian books that he offers for sale, and on not a few occasions on his departure from a village he will be thanked by the local magistrate for the good that he has tried to do. The people as a people are ready for the gospel. Kindnesses and attentions have been shown me that I could not return, and I have sent as the best present I could offer a copy of the New Testament, neatly bound in leather, with a letter urging them to at least read and see what Christianity taught, and telling what it has done for the world. In almost all cases I have received letters of thanks promising to read it; in not a few the recipients have called upon me in person to speak about the book.—*The Independent.*

THE NEW VERSION OF THE SPANISH BIBLE.

BY THE REV. H. B. PRATT.

The limited space at my disposal for the presentation of this most important matter, deprives me of the opportunity of saying anything in reference to

Spanish versions of the Bible in general. I shall confine my remarks, therefore, to the old Protestant version in common use, and to the one now making with a view to supercede it.

The Protestant version commonly used in Spain and Spanish America was made by Casiodoro de Reina, one of the many expatriated Spaniards who in the sixteenth century were obliged to flee from the kingdom of Charles V. for the sake of the kingdom of Christ; and it was printed at Basle in 1569, after twelve years of more or less interrupted labor.

A revision of this was made by Cipriano de Valera, and published in Amsterdam in 1602. The changes made in the text, as Valera himself testifies, are very few, so few that it costs some effort to find them with both books lying before you; yet by a fatality similar to that which transferred to Columbus's great discovery the name of Americus Vespucius, Reina's translation, all over the Spanish-speaking world, is principally known as the "Valera Version."

About the year 1858 the Christian Knowledge Society, of England, undertook the revision of the so-called Valera Version, commissioning for this purpose the Rev. Dr. Lorenzo Lucena, professor of Spanish in the Taylor Institution, Oxford, who completed the work in 1862. Lucena's revision, which is the one now current in Spain, though far more extensive than that which Valera executed 260 years before, bears no indication of any attempt to conform it to the original Hebrew and Greek.

The American Bible Society undertook the same work of revision in the summer or fall of 1860, committing the work to the hands of Sr. Angel H. de Mora (a Spanish Protestant of literary distinction and a victim of Roman Catholic persecution), in association with the writer; he being charged with the literary execution of the work, and I with its "general critical accuracy." It was regarded at the time and so many continue to regard it, as so admirable and correct a translation from the original Hebrew and Greek, that but little change would be required to make it every way equal to our own grand English version. The Civil War, which broke out in the spring of 1861, put an end to my participation in the work (being at that time in the South), after a merely preliminary revision of the greater part of the New Testament. Sr. Mora proceeded with the work alone, and in the Old Testament did little more than modernize the orthography. His revision appeared in 1865.

About the same time the British and Foreign Bible Society also undertook a revision of "Valera's Bible," committing it to the hands of one whom they regarded as fully competent for the work; but the result was so unsatisfactory that, as the late Dr. Girdlestone, secretary of the society, wrote me, they almost immediately shelved it; and took up instead the Christian Knowledge Society's revision, that of Lucena. Since the year 1869 the work of publication for that society has been transferred to Madrid; and the Bible they have published there continues to be the revision of Lucena, with more or less change for the better.

Mr. George Lawrence has published in Barcelona, Spain, numerous editions of still another revision of the same, which embodies considerable changes both

in the text and in the marginal references. Some of these editions substitute Pratt's Version of the Psalms (published first in Colombia, S. A., in 1876), and Usoz y Rio's translation of the prophecy of Isaiah, for the text of Valera.

All these revisions of the Reina Version have proceeded on the assumption that it was made from the original tongues; that it is a monument of classical purity, executed in the golden age of Spanish literature; and that but little change was necessary to make it in all respects the equal of our English version; and yet the very number of revisions implies that each preceding one has failed to realize the high expectations formed of that ancient version. Strange it is that Reina's own words should have so long been disregarded, since in his introduction he states explicitly that he had endeavored to keep "as close as possible to the fountain of the Hebrew text;" "which" says he, "we have done by following commonly the (Latin) translation of Sanctes Pagninus, which by common consent of all the learned in the Hebrew tongue is regarded as the purest till now extant." Pagninus was a learned Dominican monk, who in 1528 published the first modern versions translated out of the original tongues; and yet his was rather a correction of the Vulgate on the Hebrew and Greek than an original version. Reina says further, that he had made large use of the Ferrara version; a Jewish translation which he calls "old" in the sixteenth century, but which was published first in Ferrara, in 1553; and on the possession of this great treasure, not possessed by preceding translators, he bases the hope that his translation will not be found inferior to any of theirs. He made use of other versions also (though himself a Lutheran he makes no mention of Luther's version, probably from prudential motives); and adds that he had recourse to the Hebrew text, wherever the translations left him in any doubt.

A version made under these circumstances, and based on the earliest, and therefore not the most perfect of modern translations, must necessarily have been radically defective; and in addition to this it shares the general fault of the early modern versions, and of Pagninus's in particular, in being a slavish reproduction of the Hebrew text as understood at that early day. In both these respects the revision of Valera was a scarcely appreciable improvement on it; being published *nine years before King James's version* of the English Bible; which for three or four years occupied the joint labors of forty-seven of the most noted scholars of Great Britain, in order to make our Bible what it is to us, and what for ten generations it has been to the English-speaking world.

There was, therefore, no reasonable ground for the sanguine expectations indulged in reference to the outcome of these many revisions of the Reina-Valera version; nor is there any warrant for the statement so frequently made in Spain that it occupies the same relative position to Spanish Christians that the English version does to us. After long and close comparison of it with the original Hebrew, I am satisfied that it cannot be converted into a really good version, for use in our day, without completely destroying its identity.

For these and other reasons, the American Bible Society has undertaken an entirely new translation of the Old Testament, made directly from the Hebrew text; the question of the New Testament being at present left for future consideration. Over *eleven-twelfths* are now completed, so far as original translation is concerned. The second writing of it is done on the type-writer in hektographic ink, for the convenience of reproducing copies for the revision committee. This translation, made from the original text, and conformed as closely thereto as smooth and idiomatic Spanish will allow, is carefully compared in all difficult passages with from three to a dozen other versions (to say nothing of commentaries). Ancient and Modern, Jewish and Christian, Roman Catholic and Protestant, Orthodox and Unitarian, Critical and Popular: all alike being laid under contribution in order to render in the clearest, the most expressive, and most acceptable Spanish the true sense of the original; believing that the first and last duty of the translator is that of *putting the mind of the reader in easy and satisfactory communication with that of the writer.*

It is our purpose and endeavor, by the help of God, to make this version as critically exact as the best extant, so far as the mind of the writer is concerned; to make it level to the capacity of common readers, so that a plowboy can understand it; and at the same time to put it in language so correct and proper that persons of the highest culture, with any relish whatever for the living Oracles, can read it with as much pleasure and satisfaction as the aforesaid plowboy. Our principal difficulty lies in the proper adjustment of the sometimes conflicting claims of these three characteristics, which we wish to impart to our work.

LIFE FROM THE WORD.

The Rev. Mr. Howland, of Guadalajara, Mexico, communicates the following to the *Missionary Herald*:

For nearly a year we sent our paper, *El Testigo*, to a man whom I never had seen, but whom I knew to have a Bible. It seems that he was living on a *hacienda*, and there, with his Bible and our paper, he got a little circle about him whose hearts God seems to have touched. They of their own accord took down all their saints and burned them, and they met every night to read and pray, often as many as thirty. Then they began to feel the need of some one to instruct them, and began to make inquiries about the paper—from whom it came, etc. At last the original believer and one of the converts came here; and after having stayed here a fortnight, working by day and attending services in the evening, were received into the church. Since then I have arranged so that one of our workers visits them twice a month. Three of the believers there have died within the past six weeks, but the rest seem faithful, and we hope to receive several at our next communion. The worker who visits them has found a few friends in another place near, and he holds services there of a dozen or more. These places are sixty miles from here. Word has been brought us of a little group of believers in a village nearly one hundred miles east, and next week a worker goes to visit them.

A REMARKABLE CONVERSION.

Samuel A. Purdie, of the Friends' Mexican Mission, communicates to the *Friends' Review* some facts relating to the recent reception of an entire family of six persons by the members of the Santa Barbara Monthly Meeting. Only a few weeks before, the family arrived at Santa Barbara for a brief sojourn. The father, who was a Protestant, had been in the habit of reading the Bible for fourteen years, but his wife was a firm Catholic, belonging to an organization known as the "Daughters of Mary." Her attention was called to the fact that her husband was reading the Protestant Bible, by a sermon from the village priest, Augustin Ramos, which urged the "Daughters of Mary" to collect whatever Bibles they could find in their families and bring them to be burned, promising special indulgencies to those who complied with the call. Among the first Bibles to be burned was that which Fermin Mendez had been reading for so many years.

While Ramos was so busy pressing Romanism on the family, Friend Trinidad R. Martinez, was as busy pressing the gospel on their attention. At the Christmas exercises, the wife of Fermin Mendez was induced to attend a gathering at the Protestant Mission. A few weeks later she attended another meeting, and the preacher noticed the changing colors of her face as she reddened with emotion at what she heard. On Fourth-day she sent to know when there would be another meeting. On the following First-day her definite conversion occurred, and in less than one month from the time when she delivered her husband's Bible to be burned, she openly renounced Romanism, and professed a change of heart by joining the Society of Friends. Those who are aware of the ridicule and even danger to which she thus exposed herself, recognize this as the most remarkable conversion in the history of the Mission.

WHAT HAS BEEN DONE IN BIBLE TRANSLATION FOR THE CHINESE?

The great civilizing agency of the world is the Holy Scriptures. This principle has been the guiding one of the church ever since Christianity discovered itself to be the world religion. The Latin Vulgate was an early type of the wise effort of men who were fully assured that the word of God was a light shining in a dark place. The Bible of Luther and the great English versions carried forward this tradition. Under the guidance of such a principle all the earlier and later missionaries have given their first and longest effort to the task of reproducing the Bible in the best possible form. Three hundred versions and translations of the Scriptures have been made in as many languages and dialects. This is the noble result of that imperishable purpose to give the word of God to men. This was in the hope, as old Wycliffe said, that it might be "understood of the people." Such a purpose has guided the successive translators in China. Morrison began it in 1810. Thus for nearly eighty years the best talent in the mission force in China, whether it be English, or American, or German, has been loyally devoted to giving "THE BOOK" to the native people. The

Scriptures have been given to the Chinese people both in the general language and in at least nine different dialects. Of the entire Bible there have been seven versions or revisions. There have been at least ten versions of the entire New Testament, and portions of the Scriptures, viz.: the Gospels and other parts, in eleven different dialects.

Let us bear in mind that the Chinese nation has a literary language known to us as the "Classical." This is not a tongue at all. Much less is it the "official language over the country." It is simply the terse, concise, written language of the country, called by themselves "Wen-li." As Dr. Alex. Williamson says: "It is not a dead language, but wonderfully alive, expressive, and powerful. It is the language of proclamations, advertisements, contracts, deeds, correspondence, and newspapers. It is the language taught in the schools and used in all the transactions of life." To this precise statement we add, it is the language of the ancient classics, and, as such, is held in chiefest regard by the twelve or twenty millions who are alone able to read its concise and terse style.

Let us bear in mind that there is a second written language, called "Mandarin Colloquial." It is the common speech of nearly two-thirds of the population. This is the vernacular of North and Central China, extending in some of its forms to the far southwest. Literary men as a rule know both these languages; but the former is alone universal.

Let us bear in mind once more that there are at least ten dialects, separate and distinct from each other, and from the two just mentioned. These are the common speech of the coast provinces, the dialects of Canton, Amoy, Foochow, Swatow, Ningpo, Shanghai. These stand in relation to the Mandarin tongue, not as an obscure negro dialect of Louisiana to classical English, but as the common speech severally of from ten to thirty millions of people—spoken alike by Mandarins and Coolies—stands to the language of the more widely-used books, or to the dialectic speech of three-fourths of the people.

The task before the translator was then no ordinary one. It was not as Henry Martyn found it in Persia, or as Smith and Van Dyck in Turkey—to master a single speech, in which translations would reach all the people who could use the national tongue. The task was to make one version which should commend itself to the precise criticism of supercilious scholars. It was to make another which should meet the real needs of the common people, who must be taught to read. The latter was to be so simple that it could be understood when read in public, as the first could not—and to be so well done as to secure the attention of those who despise literature that is of itself intelligible. Again, each local dialect must be made serviceable to the same end. The common people of the coast regions must each have their own simple version.

That these tasks have been accomplished with more than transient success is already the praise, and will become the glory of the patient scholars who have done such good work. Take the instance of the Fukien province. This province with Formosa contains a population of 25,000,000 of people. The Bible translated into their dialect can be readily

understood when read to them from the pulpit. Such of them as can read it at all can read with the assurance that they understand what they read, and any or all of the common people who embrace Christianity can be easily taught in their own everyday speech the simple story of the gospel, or roused to newness of moral purpose by the strong words of the Apostle Paul. To have secured such a result, even in a faulty way, were to have done much. To have done it with the care which some of the most eminent scholars in China have given to it is occasion for constant spiritual awakening to the ten thousand Christian disciples of Fukien who are the recipients of this blessing.

Again, the earlier versions of the Bible in the *classical* style, those of Morrison, Medhurst, Gutzlaff, and others, served each its temporary purpose. That these should be displaced by later and more perfect versions is no more strange than that the Winchester should replace the old Springfield rifle. The "Delegates Version" was made under the leadership of Dr. Medhurst, after his thirty years of close and precise study of the language, of unremitting purpose and toil to reach the intellect of China. It was in the highest classical style. A corps of English scholars, who had full knowledge of the Classical, were united with several Chinese scholars in this translation. The Chinese scholarship of this version has never been questioned. Its clear and precise sentences are its chief, if not its only fault. It is too brief, too classical, too literary. It is not simply enough to render the exact and simple meaning of the Bible. The versions of Drs. Bridgman and Culbertson aimed to correct this severe classicism. Their version, published in completion in 1863, has the admirable quality of being as careful in giving the exact meaning as the former in the precision of its style. Let the native Christians in the American churches in South China attest their loving regard for this version.

We now come to the Mandarin Bible. Omitting the tentative version made at Shanghai, the Peking version in the Mandarin colloquial fulfills the requirement of our reviewer. As long ago as 1865, a committee, made up of the six closest students of Mandarin then to be found in China, began their work. An American missionary board established a publishing house for the express purpose of doing what was afterward so well accomplished. Its first result was the Mandarin New Testament of 1872, followed by the Old Testament by Dr. Schereschewsky in 1874. This completed Bible supplied the first great need of the vast Mandarin-speaking population. It brought the Old and the New Testaments into the immediate range of perhaps two hundred millions of people. It was better than any classical version because it was more readily intelligible. It was intelligible, not merely to the common people but also to the "upper classes" themselves. However reluctant they might be to read the looser syntax and the expanded style of the everyday speech, the fact was evident that at last the Scriptures were brought into common speech, common thought, and common life. It was a noble contribution to the literature of China. That it needs revision already, that it will be largely improved upon in the near future, is only to be expected. It will

stand as the basis of the future perfected colloquial version of the Mandarin Bible. It already is far more than this. It is the basis of the newer versions into the classical style. Dr. Griffith John has already published the New Testament in a simple classical style, called by scholars "Easy Wen," and the reference to the association of Drs. Blodget and Burdon in a new version directs attention to the fact that these translators are using their previous Mandarin version as the basis of a version similar to that of Dr. John. This is not for the "unlearned" but for the "literary class" who, whatever their learning, cannot read with intelligibility the classical versions. It is the present aim of the missionaries to secure a version in a simple classical style which shall serve as a middle path between the high classical and the looser Mandarin. Nor will these take the place of the version in the dialects. The dialectic versions will hold their place until that happy time in the future when the vernacular Mandarin shall have become the single and universal speech of that vast people. The dim hope of such a unification of thought and speech rises as the ultimate result of the growth of Christianity in China.

The long list of Bible translators in China have ever held the conscious purpose, and the conscientious trust, of giving to her people the glorious gospel of the blessed God in their own tongue in which they were born.—*Rev. H. D. Porter, in The New Englander.*

--- GROUND'S OF ASSURANCE.

Tested by the principles upon which Roman Catholic missions in China have been and are conducted, such as the withholding of the word of God and the encouraging of image worship and empty forms, the quality of the work done may be fairly challenged as in marked contrast to the work of Protestant missions, which honor the word of God and magnify the doctrine of the cross rather than any tangible representation of the cross, however costly and lovely. In this lies the vast advantage which Protestant missions have over those of the Roman Catholic Church.

The late Madame Morache, the widow of a French Protestant clergyman, repeatedly said to the Roman Catholic priests, whom she met at the legation in Peking, "We shall certainly prevail in the end, because we give the Chinese the Bible."

Let the Protestant church accept this as her grand mission to China's millions. Let the Bible be given them on the printed page, and by the living voice, until every village and hamlet in the vast empire shall "know the joyful sound."—*Rev. John Gillespie, D.D., in The Church at Home and Abroad.*

--- THE WONDERFUL BOOK.

A few days ago I was calling on an old Japanese woman who was formerly a matron in our school. A son in whom she trusted has lately brought disgrace to his old mother. Troubles of various kinds have gathered thick and fast about her. Sitting on the floor in her bare little room, with signs of poverty on every side, she unconsciously preached a sermon to

me. She told me what a comfort her Bible was to her in these dark days. She said: "I have only a Bible and a temperance tract to read, and not having much to do, I read the Bible most of the time. It is such a *wonderful, wonderful* book! Such rich promises! I feel as if I should die but for the Bible."

Tears filled her eyes, and I knew every word she uttered was from her heart. She said: "I have been reading the book of Job. I have a fellow sympathy for Job. Like him I have lost my property and good name, but I thank God that my condition is better than his, for I have not his sores."—*Miss M. L. Winn, in The Mission Field.*

THE USE OF VERNACULARS FOR MISSIONARY PURPOSES.

In an article on the native languages of Mexico, in the *Missionary Review*, the Rev. W. P. F. Ferguson refers to some remarks made by Dr. Cyrus Hamlin, at the International Missionary Union Meeting, at Bridgeton, N. J., and gives the substance of them as follows:

I regard the subject of the translation of the Bible into any unevangelized language as one of prime importance. If Mexico is to be evangelized, it will be done through the native languages of the people, Spaniards, Aztecs, Zapotacas, or what not. We had a somewhat parallel condition of things in Turkey. The Turkish language is the language of the empire, as much as the Spanish is of Mexico; but there are fragments of nations conserving more or less their own languages, and we have used those languages as the channel of the gospel to them. The translation of the Bible has been life from the dead, not only to the people but to their languages. Fifty or sixty years ago the modern Armenian was a gross and vulgar language, ungrammatical, full of foreign idioms and words of vileness and blasphemy, and it was regarded by the people as a desecration to translate the word of God into it, and it must be confessed the first translation was very imperfect. It could not be otherwise, for the instrument itself was very imperfect; but the most imperfect language can express the Sermon on the Mount, and some of the most beautiful Psalms and the gospel narratives with clearness. The first Armenian translation was immediately attacked and ridiculed by Jesuit missionaries and others. Replies were made to them; criticisms, friendly and unfriendly, were noticed. Altercation sprang up. The language grew. It began to drop off incongruous elements. After ten or fifteen years a new translation was demanded and made, greatly improved upon the first, because the language was undergoing a transformation. Since then a third revision has been made. The language has become a cultivated language, and capable of expressing, with great clearness, the truths, the facts, and the sentiments of the Bible. This will always follow every translation, sooner or later. It reconstructs its language by bringing it into new use. It reconstructs it by reconstructing the mind and heart, and new meanings come into old words. Let the Bible enter those Mexican tribes, enforced by the love of the missionaries, and it will make all things new.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

GEORGIA.—On the night of the second Sunday of the month an interesting Bible meeting was held in Darien. At this point the annual Bible meetings have been growing in interest until they have assumed an important place in the eyes of the community. The local society donated \$30 to the American Bible Society.

On the fourth Sunday night I attended another interesting Bible meeting—that of the Brooks County Bible Society. Under the active presidency of Capt. J. G. McCall, this society has been holding quarterly meetings for the past two years, and has thus awakened considerable interest in the work in the community.

ILLINOIS.—This report embraces seven auxiliary reports, to wit: Hanover Bible Society and those of Bond, Fayette, Lake, Randolph, St. Clair, and Woodford Counties. These auxiliaries are all in active operation, most of them are in good financial condition and out of debt, and some of them make generous donations to the Parent Society from time to time. Lake County Society is holding the fort, and occasionally helping the cause at large; and Randolph County has nearly completed its very thorough exploration, including an almost exclusively Catholic section of that county, with unexpected success.

St. Clair county Bible Society held its sixty-fifth anniversary in the German Methodist Church at Belleville, on Sabbath evening, January 19th. The occasion was one of more than usual interest. Their anniversary meetings date back to within six years of the birth of the State, and within eight years of the origin of the Parent Society. Another unusual feature of the occasion was the presence of some of the officers who had served continuously for forty-five years. The treasurer and depository, who had been in office all these years, was requested to give some of the items of his long term of service. He gave the following: Books received since 1845, 21,354 volumes—value, \$9,887 65; value of books donated, \$670 92; donations to the American Bible Society, including Mr. Forman's, \$6,083 54; paid for agency, \$2,874 99, and for freight, \$152 15; paid officials, nothing. The president made a brief address, and the pastor of the Presbyterian Church, Rev. Mr. Philips, also made an appropriate address. The District Superintendent also spoke. The cause is well sustained.

IOWA.—The first day of 1890 I attended the annual meeting of the Foreston Welsh Bible Society, and it was a very interesting day, indeed—meetings at 10 A. M. and at 2 P. M. and a concert in the evening. I had received special invitation to attend this meeting, and was asked to speak at both the day meetings and to preside at the concert. This meeting was full of interest throughout, the singing was very inspiring, several were ready with remarks, and the children gave recitations that were very appropriate. The meeting was held in a large country church, several coming from seven to ten miles; and the faithful president, Mr. Richard W. Williams, had all of fifteen

miles to come, starting the day before so as to be on time. After the annual meeting the neighborhood is thoroughly canvassed by districts, two men for each district visiting every home together, to receive their gifts and to learn of their needs—one of the two to be one of last year's canvassers, and the other a "new man." In this way all the Christian men in the community are trained to do this precious service.

At Williamsburgh, the second Sunday in January, I addressed the people on the Bible cause, at the Presbyterian Church in the morning and at the Methodist Episcopal Church in the evening. At this place there is a strong Welsh Bible Society, and at 2 P. M. I had the privilege of addressing a large union meeting in the Welsh language.

Another meeting of special importance was the one at Sioux City, January 21st, when the Woodbury County Bible Society decided to make a thorough canvass of the city and county. This is an important canvass, as Sioux City has more than doubled its population the last five years.

During the month I visited for official purposes fifteen societies, attended the annual meetings of four others, delivered nine sermons and addresses on the Bible cause, wrote sixty letters, and travelled 1,560 miles.

LOUISIANA AND MISSISSIPPI.—The first Sunday in the month was spent in Shubuta, Miss., where I addressed a union meeting in the interest of the Shubuta Bible Society, and secured therefor in subscriptions about \$40.

The third Sunday in the month was spent in Magnolia and McComb City, Miss., addressing a union meeting at each place in the interest of the Pike County Bible Society. The amount secured for the Bible cause during the day was something over \$85.

The fourth Sunday of the month was spent in Summit and Bogue Chitto, Miss., addressing a union meeting at each place in the interest, as was the case the Sunday before, of the Pike County Bible Society. The amount secured in subscriptions during the day was something over \$80.

MINNESOTA AND DAKOTA.—The annual meeting of the Excelsior Bible Society was held on the second Sabbath evening in the month, in the Methodist Episcopal Church of Excelsior, Minn. The Congregational Church gave up its services to attend. Rev. Lambertson, Rev. Brown, and your Superintendent, addressed the meeting.

By the last Sabbath in the month I had reached Wadena. In the morning I preached in the Methodist Episcopal Church, in the afternoon addressed a meeting nine miles out in the country, and in the evening attended the annual meeting of the Wadena County Bible Society, held in the Methodist Episcopal Church. The Congregational, German Evangelical, and Methodist Episcopal churches united upon this occasion. The pastors and your Superintendent took part in the service. We had a pleasant evening, a crowded house, and an interesting meeting. The report of this society shows an increase in sales of books and collections over any previous year of its existence.

NORTH CAROLINA AND SOUTH CAROLINA.—My public labors this month have been especially pleasant.

Though disappointed at the beginning in meeting an engagement at Cheraw, S. C., through a misconnection at Columbia, S. C., yet I had the privilege here of preaching in the chapel of the State university to an attentive congregation of professors and students, and endeavored to utilize the time while lying over in working up arrangements for the State Bible Association, which meets there next month.

The second Sabbath I spent at Darlington, S. C., where in the morning I presented the Bible cause in the Presbyterian Church to a large audience, the united Methodist and Presbyterian congregations, and held the annual meeting of the Darlington Bible Society. Here I also addressed the Presbyterian Sabbath school, and preached to a packed house at night in the Baptist Church, at a union service in connection with the week of prayer.

The third Sabbath I attended the annual meeting of the Clarendon County Bible Society at Manning, S. C., where again, in the forenoon, I presented the Bible cause to a large, united congregation of Methodists and Presbyterians in the Presbyterian Church, and preached to the same at night in the Methodist Church.

The fourth Sabbath was spent at Lexington, N. C., attending the annual meeting of the Davidson County Bible Society; and here I preached in the morning to a fine congregation in the Baptist Church, addressed the Presbyterian Sabbath school in the afternoon, and presented the Bible cause to an overflowing house in the Baptist Church at night. At all these Bible meetings much interest was shown, large lists of members enrolled, and good collections raised.

OREGON, WASHINGTON, IDAHO, AND MONTANA.—During the month I have visited the following-named Bible societies: Cowlitz County, Lewis County, Chehalis County, Thurston County, and Pierce County—all in the State of Washington. The sales of Cowlitz, Lewis, and Chehalis County Societies have been larger than those reported a year ago. The anniversary meetings of Lewis and Chehalis County Bible Societies were attended with a fair degree of interest. Stormy weather and a misunderstanding interfered with our meetings in Cowlitz County. Anniversary meetings have been arranged for in Thurston and Pierce Counties.

TEXAS.—During the month I visited eleven societies in the northwestern portion of the State, attended eight anniversaries, organized one new Bible committee, and delivered fourteen sermons and addresses for the Bible cause. Four of these anniversaries were held on Sabbath nights, and were largely attended, viz., that of Bell County, of Brown County, of Parker County, and of Cisco Bible Society.

My work, in the main, was pleasant and quite successful. Generally the weather was favorable. The sales of the Scriptures by the societies visited were very good for the past year.

I found most of the depositories pretty well exhausted of Bibles, and the societies waiting for my visit to renew their stock, which I did in every case except one.

Gonzales County held its annual meeting without my visiting it, and donates \$30 to the Parent Society. Bell County does the same.

MISCELLANEOUS.

MY MOTHER'S BIBLE.

BY FANNIE MINOR MONTGOMERY.

My mother's Bible, precious book!
From whence my first, best lessons came,
Of mercy, wisdom, truth, and love,
And reverence deep for Jesus' name.

My mother's Bible, precious book!
Though worn with use, and dark with age,
Its holy precepts still send forth
Their radiance from each sacred page.

My mother's Bible, precious book!
Her source of light, and life, and power,
Of hope and faith, of grace and peace,
And patience in the darkest hour.

My mother's Bible, precious book!
The hand that held it, long grown cold,
Points to its faithful promises,
And leads me upward as of old.

My mother's Bible, precious book!
Its wondrous truths shall live alway;
One jot or tittle alters not,
Though heaven and earth shall pass away.

My mother's Bible, precious book!
Her Saviour's love and power divine,
To save and keep, I read and trust
My mother's Lord, her God and mine.

—*New Orleans Christian Advocate.*

THE BIBLE INSPIRED.

Only the Old Testament was completed and a few books of the New Testament, when Paul wrote, "All Scripture is given by inspiration of God." Objectors to inspiration claim that the different authors write in the exercise of their own faculties, in the use of advantages within their reach, and with the same diversities of style as is common with other writers, and that the discrepancies with which they abound are inconsistent with the idea of their inspiration.

The apparent discrepancies, however, vanish as we carefully examine them, and as to diversities of style, and the use of advantages within their reach and the exercise of their own faculties, it is claimed that the correct conception of inspiration embraces all these things. It does not override, neither does it neutralize or destroy, but makes use of the individuality and even the idiosyncracies or mental peculiarities of the writer, in expressing the Scripture given by inspiration of God.

We might reasonably expect our Heavenly Father would thus impart saving knowledge to the race placed here on probation and created for an immortal existence. His heart from eternity has yearned for our welfare. His compassion flows toward us, and his intervention in our behalf appears again and again. He does care for us and tells us so. As a father pities his children, so the Lord pitieth them that fear him, and the angel of his mercy encampeth round about them. He hears the cry of the poor and the needy; he breaks the arm of the oppressor; he punishes the transgressor and rewards the obedient. In emergencies, extraordinary men

appear to administer justice and judgment in his name; and prophets come forward from age to age, endowed with miraculous power, foretelling future events, and writing down important communications respecting the final triumph of the church of God on earth, and its eternal blessedness and glory in the kingdom of heaven.

These communications are bound up in this one volume of the Old and New Testaments which contain the complete unfolding of the divine will to man, and the declaration, "All Scripture is given by inspiration of God," applies to them all.

Here men speak to us with lips touched with live coals from the heavenly altar; here the blessed angels hover over us, take us by the hand and point us to the skies. Here the Son of man, divine and human, the Messiah promised from the beginning, shows us the way of everlasting life, and invites the weary and heavy laden to come to him for rest. Here apostles with holy consecration teach us what we are to believe concerning God, and the duty God requires of man. All assure us, if we lead lives of penitence, humility, trust, filial obedience, and fight the good fight of faith, through the influence of him who gave the inspiration, we shall be presented faultless before the throne of God, and conquerors' robes shall be put upon us and an immortal crown.

Look at the comprehensive range of inspiration and see its completeness. It does not tell us much about astronomy, although it does speak of the sweet influences of the Pleiades and of the bands of Orion, and of Arcturus. It does not tell us much of mineralogy, although it assures us that there is a wisdom above rubies, and to be prized above fine gold, and it commands us to seek the spiritual pearl of great price.

In a single sentence—its first sentence—it announces, "In the beginning God created the heaven and the earth," and in this one declaration teaches us more about the origin of the world than we could learn from all the libraries of Egypt, Greece, or Rome. It tells of the genesis of the human race, of man made in the image of God, of his apostasy, and of the divine method of redemption. It tells us the chief end for which man was made, that he might glorify God and enjoy him forever.

It prescribes definitely, by precept and example, how this end may be attained. It teaches us of a sleepless Providence, which secures seed-time and harvest, which numbers the hairs of our heads, which cares for the lillies of the field and the birds of the air, and for our temporal and spiritual wants. The eyes of the Lord, it says, run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him. However dim our vision and dull our taste by reason of sin, it cries to us, Oh taste and see that the Lord is good and gracious; he is long-suffering to the children of men. It teaches the duty and the privilege of prayer. Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you, for every one that asketh receiveth. It promises the Holy Spirit to keep us in times of weakness and sorrow and temptation. It invites all to its gospel feast. Though infinitely holy the Deity it reveals, the invitation sent to sinful men is, Come! Are you hungry, thirsty?

Have you no money? without money, without price, come, and whosoever will, let him take the water of life freely.

And beyond this changing scene of conflict, sorrow, mortality, and graves, it points all who hear and heed to a bright realm where sorrow and sighing forever flee away; where all tears are wiped from all faces; and triumphant over sin and Satan and death, and every trace of the divine displeasure, they shall live and reign with Christ for ever. Such knowledge as this is vital. Let the soul put itself under the direction and control of such inspiring and saving truths as these, affiliating it with God and angels, and linking it to such a magnificent destiny, and no wonder it will love the blood-bought mercy seat, and pour forth its grateful joy in sacred song, and go cheerful and singing even through a world of evil on its way to everlasting bliss. It finds its happiness in Christian service in the home circle, at the meeting of social prayer, in the sanctuary, and in carrying out the Master's golden rule, to do unto others as you would have others do unto you; it becomes a better father, a better mother, a better son or daughter, a better citizen, purer, truer, and nobler in all the relations of life. Hence it is said: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."—*The Repository*.

THE BIBLE IN THE CLOSET.

The closet, the place of secret prayer, is essential to spiritual life. There the disciple retires to hold communion with God. He seeks strength in weakness, comfort in sorrow, and grace to help in time of need. But he should take his Bible with him. On this duty and privilege the *Independent* well says: "Prayer alone does not fit us for living sweetly and victoriously. We need the words of God, that we may use them as we have need." We have an illustration of this in our Lord's own experience. When he was tempted of the devil he answered every assault of the adversary with a word of Scripture. He did not rely on prayer alone, but in each case drew out an arrow from his well-filled quiver and shot at the enemy. It will be noticed, too, that he did not take out his Bible then and there on the field and look up a text to suit his need; but that he was so familiar with the words of his Father that he had but to recall from memory the particular one he required that moment. This shows us that our Lord had been in the habit of using his Bible in his closet all his early years.

There is another phase of Christian life in which the same necessity is apparent. A great artist, when asked how he could paint such marvellous pictures, replied: "I dream dreams and I see visions, and then I paint my dreams and my visions." In our seasons of retirement with Christ we should catch glimpses of heavenly beauty which we may then work out in act and character as we live among our fellows; we should dream dreams and see visions in the closet which we may paint on the canvas of actual life, that others may behold them. It is only in the words of

God that we can see these visions of heavenly beauty. These words show us God's thoughts and God's will, God's wishes for us, what he wants us to do and to be, what he himself is like, and what we are to be in the life that is complete and full. We need then to look at these divine words in our silent times, to ponder them till they open and disclose the fragment of beauty that is in them, and then we can come out and limn the beauty in our own life. God showed Moses on the mount the patterns of the sacred things he was to make after he came down. If we study the Scriptures when alone with God in the holy mount, God will show us in them the patterns of character and disposition and duty which he wants us to work out for his glory in our daily common life. The Bible shows us what we ought to be and to do; prayer brings down grace and strength to enable us to be obedient to these heavenly visions.—*Religious Herald*.

THE BIBLE IN THE PEW.

There should be several Bibles in every pew, that the occupants may accompany the preacher in the reading of the Scriptures, and thus become not only familiar with the sound of the sacred words, but with their location and appearance, which are great helps to memory and thought. The old plan of giving book, chapter, and verse, when Scripture was to be quoted, and the habit on the part of the people of opening their Bibles and reading the passage, had manifest advantages. And it is to be regretted that the practice has been almost altogether discontinued.

In very many churches only a few are seen with their Bibles in their hands while the pastor is reading the Scriptures in the opening services. Indeed we have been told of churches in which it is somewhat difficult to find a Bible outside of the pulpit. It cannot be expected that children and young people will become well acquainted with divine truth, or that older people will be strong, vigorous Christians, where the Bible is thus neglected in the sanctuary. The ignorance of the contents of the Bible displayed in many Christian families is astonishing. Nothing else can be substituted for God's word. Because of its neglect, so many young people are careless and unconcerned about their souls, and so many older ones of whom better things would naturally be expected, are weak in the faith and easily carried about by every wind of doctrine.—*Presbyterian Banner*.

VERY often the more costly a Bible is the less it is read. It is kept for show, or as a relic. The working, every-day Bible does not figure largely in dollars and cents, but in its practical value is beyond all price. From a money standpoint, Rome boasts of the most valuable book in the world. It is a Hebrew Bible, preserved in the Vatican at Rome, and remarkable for its size, weighing over 325 pounds and requiring usually three men to carry it. In 1512 "a syndicate of Venician Jews" offered Pope Julius its weight in gold for it, or \$125,000, but though needing the money greatly he refused it. According to the present standard value of gold, as compared with that period, the book ought to be worth, upon the terms

of those old Jews, about \$375,000, and it is doubtful if Rome would sell it for any such amount. Yet notwithstanding the wonderful money value set upon it, it is of little practical service. It is too cumbersome for use, and is preserved as a memento of the past, and as a library treasure. Occasionally some scholar may examine it as an ancient curiosity, or consult it for comparison in textual reading; but it is not a book for daily use, or for mind enrichment, or heart comfort, or life regulation. While it has its place as a legacy from bygone ages, each man and woman and child in Christian lands can have the Bible in his or her own language and at a small cost, which may be studied day by day. We ought to be thankful that we have not the Bible in costly folio simply for the few, but in cheap form for the many. All who will can have it. Many a poor woman whose Bible costs but fifty cents makes better use of it than the possessor of the finest and rarest of Bibles. After all, the Bible is most valuable to him who makes the most of it as guide, comforter, and pattern.—*The Presbyterian.*

THE Bible is heaven transcribed, a fair copy of glory, drawn for human life. Eternity abridged, Jehovah penned, immensity contracted to a span, invisibility exposed to view, that I may read divine perfection. Adore the Giver of this gift immense! The starry sky and this unwieldy world, shall sink in one confused and general ruin; but this shall stand eternally the same, shall stand coeval with Jehovah's throne and years.—*Dr. Hunter.*

BIBLE SOCIETY RECORD.

NEW YORK, MARCH 20, 1890.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, March 6th, 1890, William H. Crosby, Esq., Vice-President, in the chair.

The religious exercises were conducted by the Rev. Dr. W. J. R. Taylor.

James H. Taft, Esq., of New York, Augustus Taber, Esq., of New York, and Annis Merrill, Esq., of California, were elected Vice-Presidents of the Society.

Among the communications from foreign lands were letters from Rev. Dr. W. W. Eddy, of Beirut, writing in behalf of the Syrian Mission; from Baron P. Nicolay, of St. Petersburg, concerning the wide field still open before the Russian Bible Society; from Dr. J. Milton Greene, of Mexico, concerning the valuable assistance afforded to Mr. Pratt in his work of translation by the Mexican missionaries; from Rev. John Carrington, announcing his arrival in Bangkok on the 17th of January; from missionary fields in Sweden, Austria, and India, and from the Bible Society of France, with reports of Bible distribution and requests for further aid; from Mr. Penzotti, reporting

the sale of more than 11,000 volumes of Scriptures on the west coast of South America in 1889; and from other Agents of the Society, with their annual reports and their estimates for the coming year.

Grants of books were made to the value of about \$3,472. Funds were also granted to the amount of \$69,408 21, including appropriations to the Presbyterian Board of Foreign Missions, for Bible work in the Lodian Mission; to the American Board for its Austria Mission; to the Missionary Society of the Methodist Episcopal Church, for its Sweden Mission; to the Bible Society of France; to the Russian Bible Society, and to the Society's Agencies in Mexico, Cuba, and the Levant.

The issues from the Bible House during the month of February were 109,179 volumes; issues since April 1st, 1889, 922,493 volumes.

Deceased Directors.

Rev. James R. Boyd, D.D., Geneva, N. Y.
J. Harvey Lyon, Schenectady, N. Y.
Daniel Pierson, Newark, N. J.
Robert J. Swan, Geneva, N. Y.
Hon. Bennington F. Randolph, Jersey City, N. J.

Deceased Members.

Henry S. Hebard, Rochester, N. Y.
Rev. Clement M. Butler, D.D., Germantown, Pa.
Mrs. William Ballantyne, Washington, D. C.
E. Delevan Hills, Binghamton, N. Y.
Hon. Chauncey N. Olds, LL.D., Columbus, Ohio.
Nathan Cobb, Syracuse, N. Y.
Mrs. Elizabeth J. Williams, Gilbertsville, N. Y.
Rev. James A. Reed, D.D., Chicago, Ill.
Leonard Jarvis Gaylord, Rochester, N. Y.
Rev. Young Ewing, Evansville, Ark.
Mrs. Phebe A. Merryman, Marinette, Wis.
Rev. C. S. Van Cleve, Pennington, N. J.
Albert Harris, Chatham Centre, N. Y.
Henry S. Black, Hopedale, Ohio.
Mrs. M. B. McLane, Dwight, Ill.
Mrs. Carrie C. Drew, Winona, Minn.
Leonidas Dodson, Baltimore, Md.
Mrs. O. P. Matthews, Wurtsboro, N. Y.
Mrs. Clarissa Smith, Normal, Ill.

Summary of District Superintendents' Reports for the month of January, 1890.

Number of District Superintendents reporting.....	20
Auxiliaries, Branches, etc., visited.....	128
Anniversaries attended.....	53
New Societies and Committees formed.....	4
Sermons and Addresses delivered for the Bible cause	145
Letters sent.....	2,442
Miles travelled on official duty.....	21,030
Donations and subscriptions secured for Bible cause	\$1,518 01

Summary of Bible Distribution in January, by 52 Colporteurs and 19 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of service.....	780	495
Miles travelled.....	10,280	3,205
Families visited by them.....	13,368	14,749
Families found without a copy of Scriptures	2,445	1,143
Families supplied by sale or gift.....	1,710	570
Destitute individuals supplied in addition.	740	156
Number of books sold.....	4,794	1,369
Value of books sold.....	\$1,677 98	\$525 00
Number of books distributed gratuitously.	1,310	553
Value of books distributed gratuitously...	\$255 45	\$94 30
Contributions received.....	99 51	862 80

Summary of 85 Annual Reports of Auxiliary Societies, received in February, 1890.

Receipts from sales in twelve months.....	\$6,097 33
Receipts from collections and donations.....	6,743 60
Paid American Bible Society on book account.....	6,303 85
Paid American Bible Society on donation account..	2,334 96
Expended on their own fields.....	2,357 15

Value of books donated.....	1,074 12
Value of stock on hand at date.....	8,955 62
No. of these auxiliaries reporting general operations	13
Collecting and distributing Agents employed.....	13
Families visited by them.....	11,520
Families found destitute.....	1,546
Destitute families supplied.....	1,177
Destitute individuals supplied in addition.....	811
Sabbath and other schools supplied.....	5

RECEIPTS IN FEBRUARY, 1890.

LEGACIES.	
Boughton, James, late of Carlisle, N. Y.....	\$66 34
Brown, Charles, late of Thompson, Ct. Chamberlain, Olive S., late of Kalamazoo, Mich.....	88 11
Edgemoor, William E., late of New York.....	3,200 00
Holsom, Alexander, late of Bay City, Mich.....	1,000 00
James, Sarah J., late of Goshen, N. Y.....	3,750 00
Kuller, Adam, late of Burlington, Iowa.....	1,166 25
Nicholson, Elizabeth, late of Baltimore, Md.....	50 00
Perry, Nancy, late of Painesville, O.....	487 50
	300 00
	\$10,108 20

CHURCH COLLECTIONS.

ALABAMA.	
Alabama Conference, Meth. Ep. Ch.....	\$16 00
Chaplain, First Pres. Ch.....	22 00
Central Alabama Conf., Meth. Ep. Ch.....	9 00
Florida Conf., Meth. Ep. Ch. South.....	84 75
ARKANSAS.	
Argenta, Meth. Ep. Ch. South.....	4 60
Brinkley, Meth. Ep. Ch. South.....	3 40
Cabot, Meth. Ep. Ch. South.....	85
Carlisle, Meth. Ep. Ch. South.....	4 65
Cotton Plant, Meth. Ep. Ch. South.....	9 50
Donesborough, Meth. Ep. Ch. South.....	7 50
Little Rock, First Cong. Ch.....	17 65
Winfield M. E. Ch. South.....	4 40
Meth. Ep. Ch.....	2 18
Wesley Chapel M. E. Ch.....	2 05
Cong. Ch.....	2 50
Dark, S. S. Children M. E. Ch. South.....	65
CALIFORNIA.	
Elk Grove, Pres. S. S.....	1 75
CONNECTICUT.	
Windsor Locks, Meth. Ep. Ch.....	5 00
Southport, Cong. Ch.....	116 27
DELAWARE.	
St. Michaels, Meth. Ep. Ch.....	1 00
FLORIDA.	
Florida Conference, Meth. Ep. Ch.....	5 00
Gainesville, A. Meth. Ep. Ch.....	2 06
Pres. Ch.....	18 30
St. John's River Conf., Meth. Ep. Ch.....	14 69
GEORGIA.	
Georgia Conference, Meth. Ep. Ch.....	1 00
ILLINOIS.	
Champaign, A. Meth. Ep. Ch.....	1 00
Oakville, Church.....	10 05
IOWA.	
Independence, First Pres. Ch. S. S.....	5 00
Upper Iowa Conf., Meth. Ep. Ch.....	1 00
LOUISIANA.	
Delhi, Meth. Ep. Ch. South.....	15 05
New Orleans, Felicity M. E. Ch. South.....	40 55
MAINE.	
Alfred, Cong. Ch. & Society.....	5 05
MASSACHUSETTS.	
Miller's Falls, Cong. Sunday School, Mrs. Wright's S. S. Class.....	1 00
MICHIGAN.	
Parshallville, Meth. Ep. Ch.....	2 00
MISSISSIPPI.	
Fulton, Meth. Ep. Ch. South.....	33 20
Mississippi Conference, Meth. Ep. Ch.....	22 40
MISSOURI.	
Kansas City, Centenary M. E. Ch. South.....	20 00
Rich Hill, Pres. Ch.....	12 00

St. Louis, St. John's M. E. Ch. South.....	\$25 00
Pilgrim Cong. Ch.....	5 00
St. Peter's Ger. Evang. Ch.....	7 50
St. Louis, Glasgow Ave. Pres. Ch.....	8 75
MONTANA.	
Walkerville, Meth. Ep. Ch.....	2 00
NEBRASKA.	
Weeping Water, Cong. Ch.....	10 05
NEW JERSEY.	
Bayonne, First Reformed Ch.....	17 45
Old Short Hills, Union S. S.....	21 62
Plainfield, Meth. Ep. Ch.....	35 00
Tuckerton, Meth. Ep. Ch.....	6 00

NEW YORK.	
Brooklyn, Summer Ave. M. E. Ch.....	30 00
Canoga, Meth. Ep. Ch.....	2 00
Edenville, Meth. Ep. Ch.....	6 00
Fayette, Meth. Ep. Ch.....	1 00
Miller's Mills, Free Baptist Ch.....	2 29
Malone, First Cong. Ch.....	10 95
New York, Seventh St. Meth. Ep. Ch.....	10 00
New Rochelle, First Meth. Ep. Ch.....	10 00
Oswego, Grace Pres. Ch.....	11 54
Pleasant Valley, Pres. Ch.....	7 51
South Mt. Vernon, Washingtonville Meth. Ep. Ch.....	10 00
OHIO.	
Powhattan Point, Meth. Ep. Ch.....	6 00
South Bellaire, Meth. Ep. Ch.....	6 00
St. Paris, Meth. Ep. Ch.....	2 00

PENNSYLVANIA.	
Beechwoods, Pres. Ch.....	10 60
RHODE ISLAND.	
Little Compton, United Cong. Ch.....	1 70
SOUTH CAROLINA.	
South Carolina Conf., Meth. Ep. Ch.....	30 23

TEXAS.	
Austin Conference Meth. Ep. Ch.....	6 00
Houston, Shearn Methodist Ch.....	14 50
Texas Conference, Meth. Ep. Ch.....	24 50
WISCONSIN.	
Mifflin Circuit, Primitive Meth. Ch.....	5 16
Mondovi, Meth. Ep. Ch.....	2 00
Menash, Meth. Ep. Ch.....	3 00
Neenah, Meth. Ep. Ch.....	4 02

FOREIGN LANDS.	
Japan M. E. Conference, Japan.....	11 50
	\$882 48

GIFTS FROM INDIVIDUALS.

Anchincloss, Mrs. J. W., New York..	\$80 00
"A. B. A.," New York.....	500 00
A Friend, St. Louis, Mo.....	50 00
A Friend, ".....	10 00
Baker, Smith & Co., New York.....	500 00
Boorman, Miss Mary, Plainfield, N. J.....	25 00
Buell, Mrs. Nancy, Norwich, Vt., given by request of her husband the late Albert Buell.....	200 00
Collections by Colporteurs.....	101 21
Cushman, Margaret J. & Mary, Castine, Me.....	2 00
Crawford, Rev. R. S., Valley, Neb....	48
Collections at Little Rock, Ark., by Rev. W. H. Vernon.....	57 25
Caldwell, H. T., Benton, Ark.....	50 00
Davis, A. T., Harrodsburg, Ky.....	2 50
Fricky, Christian, Salem, Ore.....	30 00
Fush, Capt. Charles M., New Orleans, La.....	30 00
Friends in Felicity, M. E. Ch. South New Orleans, La.....	30 00
Knight, Miss Susan F., Falmouth, Ky.....	50 00
Lenken, Rev. J. N., Grand Island, Neb.....	2 50

Morris, Hannah, Overbrook, Pa.....	\$50 00
Morris, Wistar, ".....	50 00
Maitland, Mrs. Elizabeth S., N. Y.....	80 00
Norris, Mrs. Sarah M., Mt. Pleasant, S. C.....	50 00
Religious Contribution Society of Princeton Theological Seminary, N. J.....	12 16
Scott, T. W., Houston, Miss.....	30 00
Shive, Rev. J. N., Austin, Ark.....	1 00
Welles, H. H., Kingston, Pa.....	25 00
Waggoner, Miss Kezia, Richmond, O.....	30 00
Young Peoples Society of Christian Endeavour, Telluride, Col.....	3 70
	\$1,932 75

AUXILIARY SOCIETIES.

	Credited on Donation.	Credited on Account.
Alabama.....	\$154 28	
Alachua Co., Fla.....	9 50	
Allen Co., Ind.....	29 00	
Agency City, Iowa.....	12 50	
Atchison Co., Kas.....	16 19	
Auburn, Neb.....	40 00	
Anderson, S. C.....	28 74	
Brinkley, Ark.....	3 80	
Barnesville, Ga.....	15 24	
Brooks Co., Ga.....	64 26	
Boone Co., Ill.....	9 95	
Battle Creek, Mich.....	130 93	
Boone Co., Mo.....	89 23	
Buffalo Co., Neb.....	60 00	
Buffalo & Erie Co., N. Y.....	300 00	
Beechwoods, Ohio.....	23 00	
Beadle Co., S. D.....	40 00	
Bell Co., Texas.....	54 20	80 00
Brown Co., Texas.....	58 55	
Barboursville & Vic., W. Va.....	3 15	
Chambers Co., Ala.....	20 00	
Craighead Co., Ark.....	25 00	
California.....	1,000 00	
Connecticut.....	4 50	
Coveta Co., Ga.....	24 00	
Camden Co., Ga.....	30 00	
Chicago, Ill.....	15 65	
Cambrian Welsh, Iowa.....	956 56	
Carroll Co., Iowa.....	13 50	
Clay Co., Kas.....	4 00	
Clay Co., Ky.....	60 00	
Caldwell Co., Ky.....	4 87	
Carroll Co., Ky.....	83 02	
Covington and Vicinity, Ky.....	105 00	
Clay Co., Minn.....	14 59	
Chautauqua Co., N. Y.....	18 00	
Columbia Co., N. Y.....	66 91	
Craven Co., N. C.....	65 00	
Columbus & Franklin Co., O.....	330 00	
Cincinnati Young Men's, O.....	219 05	
Cleveland & Vicinity, Ohio.....	20 00	
Covington Female, Ohio.....	20 07	
Champaign Co., Ohio.....	10 00	
Clarendon Co., S. C.....	50 00	
Charleston, S. C.....	22 46	
Clay Co., S. Dak.....	100 00	
Cisco, Texas.....	21 00	
Comanche Co., Texas.....	90 77	
Coryell City Bible Com., Tex.....	60 31	
Cabell Co., W. Va.....	5 85	
Chippewa Co., Wis.....	8 50	
Columbus Welsh, Wis.....	14 33	
Darlen, Ga.....	200 00	
De Kalb Co., Ill.....	30 00	
Delaware Co., Ind.....	26 70	
Dade Co., Mo.....	8 44	
Dawn and Vicinity, Mo.....	16 94	
Davidson Co., N. C.....	13 50	
Darlington Co., S. C.....	20 00	
Dublin, Texas.....	50 30	
	16 51	
	40 39	

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
El Paso Co., Col.....		\$25 00	Ida Co., Iowa.....	\$30 00		Middletown, Conn.....		\$200 00
Edgar Co., Ill.....		30 00	Ionia Co., Mich.....	75 00		Macon Co., Ill.....		77 95
Eckhart Co., Ind.....		30 28	Industry, Texas.....	23 16		Miami Co., Ind.....		98 85
Elk Co., Ks.....		1 65	Jefferson Co., Ala.....	81 22		Madison Co., Ind.....		13 72
Excelsior, Minn.....		17 95	Jasper Co., Mo.....	\$10 00		Montgomery Co., Ind.....		35 00
Elmore & Vicinity, Ohio.....		33 18	Jefferson Co., Mo.....		13 00	Mahaska Co. Welsh, Iowa.....	\$20 00	
Fulton Co., Ind.....		5 63	Johnson Co., Neb.....	30 00		Manson, Iowa.....		30 00
Foreston Welsh, Iowa.....	\$90 82	22 18	Jackson Co., Wis.....		5 60	McPherson Co., Ks.....		4 25
Fleming Co., Ky.....		47 49	Knox Co., Ind.....		45 19	Massachusetts.....	180 00	600 00
Fulton & Hamilton Co., N.Y.....	30 00		Kasson, Minn.....		26 19	Mount Pleasant Bible Com., Mich.....		16 74
Galpin Co., Col.....		8 00	Knoxville, Tenn.....	100 00		Manistee Co., Mich.....		30 00
Gunnison Co., Col.....		95	Kanawha Co., W. Va.....	40 75	178 28	Marshall Co., Miss.....		6 71
Goodhue Co., Minn.....		101 03	Kenosha Co., Wis.....	50 00		Mecklenburg Co., N. C.....		100 00
Greene Co., Ohio.....		120 00	Limestone Co., Ala.....		42 42	Mt. Prospect & Bethlehem, N. C.....	10 00	5 00
Greene Co., Tenn.....		23 00	Lafayette Co., Ark.....		15 30	Muskingum Co., Ohio.....	150 00	50 26
Gonzales Co., Texas.....	30 00		Lawrence Co., Ark.....		20 00	Milbank, S. D.....		9 23
Hall Co., Ga.....		27 00	Lowndes Co., Ga.....	10 00	17 30	Marshall Co., S. D.....	20 86	20 00
Henry Co., Ill.....		50 00	La Salle Co., Ill.....	50 00	232 28	Mossy Creek, Tenn.....		15 97
Hamilton Co., Ind.....		25 30	Lawrence Co., Ill.....		8 30	Mason Co., W. Va.....	10 48	25 00
Harrodsburg & Vic., Ky.....		134 79	Lucas Co., Iowa.....		32 54	Nevada Co., Ark.....		25 99
Hannibal, Mo.....		17 69	Lime Springs, Iowa.....		4 92	Niagara Co., N. Y.....		25 00
Hall Co., Neb.....		2 25	Logan and Vicinity, Iowa.....		5 40	Northfield, Ohio.....	25 00	189 23
Hamilton Co., Neb.....		76 75	Lyon Co., Ky.....		4 64	Onarga & Ridgeland, Ill.....		2 96
Hunterdon Co., N. J.....		47 50	Logan Co., Ky.....		42 10	Ohio Co., Ind.....		35 00
Haywood Co., Tenn.....		49 11	Louisville & Vicinity, Ky.....		347 14	Olmsted Co., Minn.....		85 73
Hamblen Co., Tenn.....		28 00	Lee Co., Miss.....		11 87	Oregon.....		17 55
Hunt Co., Texas.....		5 65	Lewis Co. Welsh, N. Y.....	22 00		Oshkosh Welsh, Wis.....	89 25	40 00
Hood Co., Texas.....		40 65	Lawrence Co., Ohio.....		100 00	Pueblo Co., Col.....		
Hartford City, W. Va.....	8 25	3 14	Lorain Co., Ohio.....		53 55			
Huntington & Vic., W. Va.....	21 32	28 20	Lee Co., Texas.....		13 74			
Hartford, Wis.....		15 00	Laredo, Texas.....		6 31			

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collec- tions.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash.....	10,103 20	882 48	1,785 72	1,962 75	33 39	2,323 84	175 00	2,702 37	.....	3 60	\$	\$
Transfers.....	.....	.....	240 00	.....	.....	.....	.....	.....	.....	.....	240 00	19,942 35
From Auxiliaries.....											272 61	13,494 58
" The Trade.....											83 03	3,750 73
" Rents.....												5,756 13
" Investments subject to Life Interest.....												125 00
" Trinitarian Bible Society.....											194 52	

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.
Cash.....	.....	2,097 17	252 81	.....	.....
Transfers.....	25,301 30	413 32	.....	412 19	2 45
Total Transfers.....					27,420 02
" Cash Receipts.....					45,418 77
Cash Balance from January, 1890.....					32,079 34
N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.					
					\$77,498 11

	Credited as Donation.	Credited on Account.
Putnam Co., Fla.....		\$17 29
Peoria Co., Ill.....		50 00
Pike Co., Ill.....		28 00
Park Co., Ind.....		13 00
Pocahontas Co., Iowa.....		15 82
Park College, Mo.....		35 00
Pettis Co., Mo.....		29 60
Port Huron, Mich.....		50 00
Pickaway Co., Ohio.....		94 98
Pennsylvania.....	30 00	1,898 86
Plana Welsh, S. D.....	8 77	9 23
Parker Co., Texas.....		12 15
Proscalron Welsh, Wis.....	51 00	
Rock Island Co., Ill.....		51 22
Ramsey Co., Minn.....		450 00
Robeson Co., N. C.....		68 04
Rockland Co., N. Y.....		17 10
Radnor Welsh, Ohio.....	37 22	22 78
Roane Co., Tenn.....		4 15
Stratford Cong. Female, Ct.....	30 00	
St. Clair Co., Ill.....		25 00
Sedgwick Co., Ks.....		4 10
Stearns Co., Minn.....		9 40
Steele Co., Minn.....		35 10
St. Louis, Mo.....		150 00
Sussex Co., N. J.....		400 00
San Miguel Co., N. Mex.....		69 04
South Bend Bible Com., Neb.....		7 00
Shawnee Welsh, Ohio.....		8 00
Seneca, S. C.....		38 00
Stephenville, Texas.....		18 90

	Credited as Donation.	Credited on Account.
Sipe Springs Bible Com., Tex.....		\$12 00
Springwater Welsh, Wis.....	\$77 78	17 22
Thorntown & Vicinity, Ind.....		12 00
Trumbull Co., Ohio.....		216 15
Union Co., Iowa.....		2 80
Union, Ohio.....	20 00	
Volusia Co., Fla.....		28 67
Vermillion Co., Ill.....		56 00
Vermont.....		100 00
Walnut Ridge, Ark.....		3 83
Wauregan Bible Commit- tee, Ct.....		3 09
Will Co., Ill.....		50 00
Willow Hill, Ill.....		10 00
Whitley Co., Ind.....		23 24
Wabash Co., Ind.....		16 85
Warren Co., Iowa.....		44 32
Washtenaw Co., Mich.....		25 00
Wadena Co., Minn.....		55 76
Winona Co., Minn.....		48 94
Warren Co., N. J.....		2 22
Warren Co., N. Y.....		1 75
Westchester Co., N. Y.....		30 88
Western Washington, W. T.....		80 26
Wheeling & Ohio, W. Va.....		49 92
Wayne Co., W. Va.....	9 00	5 70
Winnebago Co., Wis.....		19 49
Waukesha Welsh, Wis.....	68 72	84 28
York Co., Neb.....		84 87
	\$1,785 72	13,494 58

FROM SALES OF BOOKS DONATED.	
Allen, Rev. C. B., Pueblo, Col.....	\$5 75
Brooklyn City Bible Society, N. Y.....	17 75
Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa.....	4 79
Seamen's Friend Society, Norfolk, Va.....	3 50
Sunday School Union, A. M. E. Ch., Nashville, Tenn.....	1 60
	\$33 39

SALES REPORTED BY FOREIGN AGENTS.	
Cuba Agency.....	\$48 17
Japan Agency.....	2,653 90
Venezuela Agency, S. A.....	30
	\$2,702 37

MISCELLANEOUS.	
Sales by Colporteurs.....	\$2,323 84
Retail Sales.....	2,097 17
Trade Sales.....	3,750 73
Rentals.....	5,756 13
Income from Trust Funds.....	175 00
Income subject to Life Investment.....	125 00
Sales of Waste Materials.....	252 61
Sundries.....	3 60
	\$14,484 28
Total Receipts.....	\$45,418 77

FOR FEBRUARY, 1890.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Sup'ts' Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion'y & other So- cieties.	B. S. Record.	Miscel- laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colpor- tage.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	2,844 31	1,984 58	13,155 14	....	115 99	186 91	.....	.....	.....	.....	\$	\$
Transfers...	....	....	....	....	354 58	19 61	2,260 56	2,622 51	492 50	1,239 19	6,988 95	18,286 93
Auxiliaries—Value of Books Supplied, &c.....											14,556 20	8 18
The Trade— “ “ “ “.....											2,379 66	10
Books for the Blind on Account of Burr Legacy Income.....											63 72	
Bible House Expenses.....												1,328 86
General Salaries and Expenses.....											41 28	2,657 13
British and Foreign Bible Society.....											854 20	
Trinitarian Bible Society.....												194 52

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Building Repairs & Expenses.	Machin'y & Tools.	Salaries and Ex- penses in Depository	DEPOSITORY.			Discount on Sales.	
							Boxes, Cartage, Postage, &c.	Value of Books re- turned.	Books Imported, Duties, etc.		
Cash.....	10,880 37	8,705 92	526 35	301 42	12 65	536 03	388 54	....	137 85	....	21,489 13
Transfers..	....	....	....	....	....	47	....	26 17	....	2,004 37	2,031 01
Total Transfers.....											27,420 02
“ Cash Disbursements.....											43,964 85
Cash Balance forward to March, 1890.....											33,533 26

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each. \$77,498 11

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE.....	Treasurer.
CALEB T. BOWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. W. H. VERNOR, D.D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Ga.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
Iowa.....	Rev. R. W. HUGHES, Grinnell, Iowa.
Kansas.....	Rev. S. D. STORRES, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
Louisiana & Mississippi.....	Rev. J. W. McLAURIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOSHUA T. EVANS, Minneapolis, Minn.
Missouri.....	Rev. J. W. LEWIS, D.D., St. Louis, Mo.
Nebraska, Colorado, & Wyo- ming.....	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
New York.....	Rev. DAVID BOYD, Oneonta, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1890, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

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